

session of the church revenues, and pensioning I class we have might be met at first by a new

Oh that he may see good to send you in his strength! What a tremendous shaking he is

Christians if there were any thing in Christianity prejudicial to Spain. Now, there are many things in their counterfeit of Christianity, and therefore Spain; these things there are trying to abolish as fast as they can detect them, and the consequence will be that the whole country, unless succored by Christianity, indeed, will relapse, not into disguised Deism, for that has come to pass already, but into open and avowed heathenism: "*The religion of nature*," a more malignant foe of Christianity than the errors of the Pœtists.

We see then, how the soil is just now broken up by the ploughshare of war, and prepared also by the supreme providence of God, for the introduction of unmingled Christianity; but this fact, presented as it is to the view of all the churches, brings with it a solemn plea, and should awaken us to a view of our unutterably awful responsibility.

If we, as professing Christians, have tasted and seen that the Lord is gracious, it is undoubtedly our duty to make this known to others; and had any man felt himself called by God to go into Spain and preach the gospel, even while the hearers of the Inquisition were glowing with the ashes of the martyrs, *they would not have been bound to go*, since the hostility of sinners cannot override our obligation to obey the call of God. But alas! we in England saw for centuries, Spain and Portugal in the grasp of the Pope and the devil, but we made no effort to rescue their degraded millions. Just three hundred years ago, a Spanish youth, Rodrigo de Valer, was raised up in Sevilla, by the powerful operation of the Holy Spirit, and became a preacher of righteousness. The flame spread with rapidity as in apostolic times, and some hundreds, it is believed were soon converted to the truth. But they were persecuted by the Inquisition. Some were imprisoned, and some executed.

Confidence to preach without a book, a thing by all means desirable for the Spaniards have no notion of paper sermons. This he could soon do, as the Spanish language is easily acquired, and he would have a good knowledge of Latin. His wife would have to take the place of mine, in the female department of the school.

I shall lay this plan before our Committee, urging them to adopt it, or something like it, but must confess that I have not much hope of success. The field we occupy is very extensive, and in meeting some part of the insatiable curiosity which is upon them from all parts of the world almost, they have to endeavor to do something for all, and to keep their footing every where, so that having to distribute equally their means, they cannot do as much as they would for many cases such as ours. They have already acceded to the occupation of Cadiz, as a mission station; to the erection of a church-house, &c. here, which has yet to be carried into effect; and the maintenance of a distinct Spanish mission in Gibraltar, to which I was appointed by the last conference. So that although I must ask, I can scarcely venture to hope for much more from our fund at present.

The first that I saw a new country to open before us, and we want, not one, two, three missionaries merely, but see that it is needful to make some vigorous and simultaneous effort, and having been providentially led to the privilege of an acquaintance with yourself, and as you are witnesses of the awful state of Spain and the land, and the door opened in it on the other, and with me and many others, to follow up the indications of duty, allow me here to repeat a proposal already discussed between us, that a few friends of Christ, in America, should unite in the formation of a *society for Spanish missions*. They may begin on

Although I mention to you that the Church of England service is what is thought of by inquirers, yet I feel quite sure that it is because *no form is not known here*. This land has had form quite long enough. The people of the Wesley and Whitfield is the one required to unhinge the popish one. I must tell you that few or none of what are called the *Ridalgos*, have come to me for a copy of Holy Writ. Generally speaking steady good shopkeepers or trades-people, or workmen, have been the inquirers after it. However, in no case have I met with the smallest unkindness from any one. Our gracious Lord has dealt most mercifully, yea tenderly with me during the entire time. Would that I could return it in the way that he requires—implicit, childlike obedience, as seeing him who is invisible. But it is after this very heavy heart years, I may say, unceasingly. Pray turn all these things to good. My dear, unknown friend, by them all before the Lord, and so walk. I must tell you that by nature and my nautical profession, I am of a very sanguine expectation, and so, like the waves of old ocean, I am very subject to be lifted up and cast down, yet would I have long opened a little reading of the scriptures and prayer, &c. had I deemed myself endowed with the necessary talents, and not feared doing something that might injure my vocation of circulating the *written* word which I deem the all essential. I hope you can afford one dollar per day for your personal living. If you could, and something more for contingencies. What a mighty work would be here and throughout Spain; and, with such a trifling sum, wielded by the Spirit who has sealed us unto the day of redemption. Under His power I trust I have penned the foregoing, and that he will make us both in every thing

of these as would not cast away their confidence were burnt to death. Rodrigo de Valer, their messengers will soon enable them to extend their efforts at home, and multiply their blessed name of Jesus I subscribe myself your affectionate brother and servant.

and confined in a monastery on the bank of the Guadaluquivir, where he ceased not to preach Christ to its inmates and fell asleep in a good old age. Since then, the gospel has been the *Spoken Word of Spain*. And it is a humiliating fact that England has not one representative there, of that religion to which she owes her glory, and yet there is not now any reason why we may not now go in and out freely. Yes, I repeat that there is not now any reason why we may not now go in and out freely.

I have ventured to offer as much, such being the conviction to which I was then led by personal observation. But since that time, the changes enumerated above have been effected, and therefore, probabilities, to say the least, are more than ever in our favor. But thank God we are passing from probabilities into *hardening facts*.

Authorized by the Committee of my own Society, (the Methodist,) I have just now sent round to Cadiz a young man, who had been for some time studying Spanish here, and net-

our hands, and stir us up to a holy emulation. I would venture to observe, that their co-operation would be most acceptable to the Bible and Tract Societies of England, the only Societies, our own excepted, who, in my knowledge, have direct agencies in Spain. The first year, would of course be spent almost entirely in preparatories, but the second, we might reasonably hope, would find the ground fairly occupied, and the missionaries in the centre and spirit of their labors. We should rejoice in cultivating a spirit of union with our American brethren, and have an opportunity of showing the Romanists of what manner of spirit are our Protestant sects.

I lament that I am not able to express in words the solicitude I feel on this subject. But oh may it please God to touch many hearts in sympathy for poor wretched Spain. The country is in need of a crisis from above, supervision to ———, to what? Here is the question; it awaits solution, and will soon be solved to our sorrow, unless we come speedily to the

LETTER FROM SMYRNA.

SMYRNA, OCTOBER 16, 1856.

The Rev. R. S. Storrs, D. D. of Bristol.

My dear brother,—Since I wrote you last, we have all been called to pass through a season, and through scenes of trouble, and elation, and despondency. The schools in this city, and vicinity (which half a year ago embraced nearly a thousand children and the most of the new as much encouraging and hopeful, and now with one exception closed, and all those precious young immortals have passed for the present beyond the reach of our influence.

The note of alarm was sounded through the Greek nation by some of her priests about six months ago, that the Americans, as they call all missionaries, were endeavoring to destroy, and carrying on the work of proselytism by the aid of their schools and books. In consequence of this the schools have been closed, the books printed at our presses taken from the hands of

seamen's preacher, and is endeavoring to obtain a competent skill in the pronunciation and

any way for more extensive usefulness. It is not yet attempting to preach publicly, not being as yet prepared, but will, I hope, be active in immediate efforts to establish a system of Bible and Tract distribution, and to prosecute all those preliminary works which soon lead to more extended, direct and efficient operations. His proceedings are all public. We are determined to use no disguise. The cause of Christ will not be advanced by such means, and we do not deem it right to admit the principle of intolerance as binding upon those to whom our Lord has said: "Go into all the world, and preach the gospel to every creature."

In *Madrid*, the Bible Society have an agent superintending an impression of the New Testament in Spanish, and we hope soon to hear

In *Barcelona*, there is a truly devoted man, Lieut. Graydon, R. Navy, who has been labor-

ing there are several more, to be met with in Spanish, which I had by me, these latter in the course of about four months. Their sale and distribution has brought me into contact with very many persons, almost all of whom have either expressed, or hinted a hearty desire to have a clergyman of the church of England who could preach in Spanish, and that thousands of souls immediately cleave to him. Repeatedly have I promised (allegedly) to seek out one, and as repeatedly have I been on the point of writing to you, to ask you to come to the help of the Lord. I am aware that you are not of the established Church, to which I belong, but I have always understood that you "preach Christ crucified," although not in the wisdom of an establishment. This must ever be quite sufficient to enable anything else will or can be so. Unfettered by anything this week to me, and

Mr. Graydon has printed an edition of three thousand Testaments in catalan, (the dialect

has advertised the work in the daily press. But he is not a preacher. In his very extensive intercourse with the Spaniards, he finds them wishful to have a Protestant minister among them, and finds the general impression there, as I have found it elsewhere, to be, that if a Protestant minister were to present himself, "thousands would immediately cleave to service. I also mentioned it to some very few of the inhabitants; all, one and all, quite agree with me, excepting us to the proper time. Wait say they, until the constitution shall be finally reformed, when no doubt religious liberty will be more or less attainable. On no account do it yet (bring you here) for fear of raising obstacles, and perhaps ruining all hopes, your one another, take heed lest ye be consumed one of another?"

My dear brother, what shall we say? I am grieved and dismayed, and sometimes welligh discouraged, when I think of the divisions and contentions in the churches of our beloved native land. In what language would the Apostles to the Gentiles address us, if he were on the

themselves so willing to cleave to such a man as they now think they should be, but their present according to true knowledge, and their motives altogether, at least as far as I could judge, arising *utterly a fault among you, because you go to law one with another? Brother goeth to law*

[illegible]

heard it read, and shall have a copy of it. He is earnest on the subject and so am I. So, in-

deed, must we all be; but until we have ore laborers in the field, I cannot entertain any hope of being able to accede to this direct and interesting call.

Hoping that your pious friends may be induced to attempt something in behalf of Spain, I will state our present situation, and the plan I venture to propose, imploring the great Head that he may approve and dispose to the execution of it.

If a young man of suitable qualifications can be sent forthwith into Spain, accompanied by his wife, (and a newly married couple, willing to launch forth into this enterprise, would be most desirable,) they might in a short time, say three months, acquire a sufficient command of the Spanish tongue, and set out at once, as I have provided that my superiors in London, to whom I communicate the plan, think fit to send me, to go up to Barcelona, and make the attempt. In the Spanish mission school here, he would have a native assistant, a pious youth, trained up already in it. The small

ful simplicity of your reverend forerunner, I am sure, is not less to be followed, than his zeal, and that you would, like him, look to the Lord solely for grace and aid, and to do it faithfully, I feel convinced that you may light a fire (not an auto de fe) here that would run, if I am not very much mistaken, throughout the whole land. I am greatly disposed to grieve that the Lord has not seen good to give me a preaching talent, for I feel that I have before me a work of singular parts and dimensions to that of another John Knox of old. But let Him give it to another. To you, my dear friend; and I shall rejoice exceedingly—yea, with unutterable joy. Now lay this letter before Him, and taking His counsel, act accordingly. If you should be directed to some other province, I am sure, with means to subsist; it is rather dear here. You can take your time. The Constitution is still undergoing its ordeal. You may have but little beginnings, perhaps none at all, unless you are well acquainted with the Spanish. Oh that our gracious master may have conceded

affected.

As long as we continue to separate ourselves from our brethren, who are the true Lord Jesus Christ, though they differ from us in some unimportant matters, saying to them, *stand by thyself*, while we complacently say of our own party, *the temple of the Lord, the temple of the Lord are we*. I fear the church will remain small in number, feeble and powerless. Every Christian should respectfully every Christian minister would say, "let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth;" whenever I am tempted to employ the one or the other in writing or speaking against my brethren, the church would soon arise and shine, the glory of the Lord would be seen upon her, and the Gentiles would then come to her light, and kings to the brightness of her rising; she would be an eternal excellency, the joy of many generations!

The church should be like the seamless vesture of her Lord and Saviour, but she is, alas! much more like the coat which Joseph's brethren

ren brought to their father. Her enemies are many and mighty, and if they agree in nothing else, they do agree in opposing her; and how can she resist and overcome them in her divided state. Will the influence of a divided church ever cast out the prince of this world? All missionaries I feel assured, whether at home or abroad, must be and will be of one mind in regard to this one point, viz. that the church must be united in spirit, and feeling, and effort, before the world can yield to her influence.

Let us most fervently pray, and entreat our Christian brethren, to pray also, that the very God of Peace may sanctify his church wholly, and bless her with peace, so that all her members may be perfectly joined together, having the same mind and the same judgment. The men whom our Saviour employed as the first heralds of his great salvation to this lost world, were of one accord and of one heart, and they were mighty through God to the pulling down of strong holds. The Lord send such men to our churches and to the heathen.

Very truly yours, D. TEMPLE.

REVIVALS OF RELIGION.

WORCESTER, MASS.—Rev. J. Abrah, pastor of the Baptist church, gives in the Watchman an interesting account of a late work of grace in that favored town.

At the Manual Labor High School established in this town, a number of the students have been brought to rejoice in hope within a few days past, and the work is still going forward there with delightful interest.

The fidelity of the Principal has been greatly blessed as the means of the good which has been accomplished. The pious students, also, connected with the institution, have been very devoted, and labored faithfully to impress eternal things on the minds of their fellow students.

Since the first of November last, I have had the delightful privilege of baptizing sixty-seven. Thirty-three of them are males, and thirty-four are females. Others are expected to come forward soon. From the first we have been deeply sensible that the work was the Lord's, and advanced by him. He has, it is true, employed instrumentality; but it has been such as to secure all the glory to himself. No extraordinary means have been employed; the preaching of the gospel, the prayers and pious efforts of private Christians, and especially of the new converts, are the means by which God has advanced his work among us. At no period, has there been any outpouring of feeling, or any special excitement. The heavenly light and solemnity of the heart have told the sadness of the heart worn by a conviction of their guiltiness and need of pardon. The evidences of conversion have been unusually satisfactory to the individuals themselves, and to the saints who have become acquainted with them. Many interesting facts connected with the revival might be recorded, but must be omitted for want of time. This branch of Zion has been peculiarly favored of the Lord from the commencement of its existence to the present day. It has enjoyed several interesting and extensive revivals, and at present numbers more than five hundred members. Since the commencement of my labors, with this people, I have been admitted to the church; 87 by baptism, 58 by letter, and one restored. "The Lord hath done great things for us, whereof we are glad."

REVIVAL IN A FEMALE SCHOOL.

In accordance with our request, Miss S. Kellogg, Principal of the Female school in Great Barrington, Berkshire Co. has furnished the following account of the revival with which the school was blessed in January, 1836.

Our school consists of thirty family pupils, between the ages of eight and sixteen. A Saturday evening prayer meeting has been established in the school for some time past, sustained by the teachers and pious pupils. This meeting, I think, has been of incalculable advantage to the religious interests of the institution. It affords the Principal a favorable opportunity to impress the minds of these youthful professors with the vast importance of their example before the vain and thoughtless, as well as an opportunity to implore with them, in united prayer, converting grace, for their unconverted companions. The first meeting, however, after the opening of the term, was to me, one of painful interest. I found among the pupils but few professors of religion; ever before I had been cheered and sustained by a much larger number. The thought was deeply affecting that, of thirty immortal beings committed to my charge, all, with the exception of two, were still wanderers from the fold of Christ. But I trust before the term was closed, all the little number converted, were of one mind, and one heart; being fully agreed touching what we should say of God—feeling and saying, "We will not let thee go except thou bless us." And may I not add, we were blessed, ere the term closed, with spiritual blessings which none but God could give. Only two or three scholars were found to have strong impressions in the early part of the term; but on the second Sabbath of January the work became general and powerful. On that morning, though excessively stormy, our family prepared as usual for church. One lad was taken to the house of God, where they learned that our beloved Pastor was at home in a dying state, and that the services of the sanctuary were suspended. When they returned with this intelligence, a deep and powerful sensation was created throughout the household. Soon after, I assembled the school with the hope of improving profitably this deeply afflictive providence. Having commended ourselves in prayer to God, a momentary silence, like that of the grave, succeeded, when it was suddenly broken by the tolling bell announcing to us that the spirit of our Pastor had fled. The stillness of the room remained unbroken till we had slowly and sadly numbered fifty-seven strokes. I then said, My young friends, those lips that we expected this day would teach us of the way of life are now hushed in the silence of death. I proceeded, touching on those points that I felt would carry conviction to the hearts of all who had lightly esteemed sanctuary privileges—such as the needless excuses of some to stay away; the weariness oft times expressed by others at the lengthened services, &c. But I said, Your complainings are now all ended. He will no more be wearied in laboring with thoughtless, inattentive sinners, and they will be wearied no more with his efforts to do them good. I was answered only by sobbing and tears. On that evening, after family prayer, I was followed to my private apartment by nearly half the school with the inquiry, "What shall I do to be saved?" Our Saturday evening and Sabbath days from this period, became intensely interesting.

Great joy was uniformly manifested by all as the labors of the week were closed and the Sabbath commenced; although the school exercises were never more thoroughly and cheerfully performed. During the deepest state of feeling, there was no suspension of the school duties, not even for a day. No one of the pupils, at any period of the work, appeared in the character of an opposer, and at one time, all were under the influence of the Holy Spirit. More than twenty indulged hope before the close of the term, and when the day of separation came, it was truly touching to witness the deep expression of feeling. They mingled their prayers and their tears; and wept most of all that they should enjoy these seasons and see each others faces no more.

I cannot conclude in justice to my own feelings, without reference to the two dear youthful professors, who with us commenced the first prayer meeting of that season. Such was

their untiring devotion to the good of souls, their Christian meekness and fervency in prayer, that blessings descended upon themselves and all around them. One is now with us, and by her lovely consistent piety, is still doing much to honor her Saviour. While the other, like Lydia whose heart the Lord opened, drank so deeply at the fountain of his love, that she resolved henceforth to serve no other Master; and then made an entire consecration of herself to his service, and is now in preparation for a missionary life. Oh that all the young upon whom the vows of God are resting could in like manner, estimate the value of their example and efforts in the cause of their dear Redeemer.—S. S. Foster.

BOSTON RECORDER.

Friday, May 5, 1837.

FOREIGN CORRESPONDENCE.

The 3d, 4th and 5th Letters of our Foreign Correspondent relate to the State of Religion in Prussia. This intelligence we have anticipated by copying into the Recorder of the 7th ult., a Letter on the same subject, and apparently from the same pen, which originally appeared in the London Evangelical Magazine. The following paragraph, however, from one of the Letters, contains some facts which have not before been published:

"There are 5800 Protestant churches in Prussia, (Lutheran and German Reformed, which now constitute essentially one denomination,) and about 7500 ministers of the gospel. Of these 7500 ministers, something like three hundred might be called strictly orthodox, and as many as two hundred, or perhaps three hundred more, may be said to be sound on the fundamental points of doctrine, and preach Christ crucified as all the foundation of a sinner's hope. These latter in many cases, indulge in very dangerous speculations, which greatly counteract the good which they might otherwise accomplish."

The following is the 6th Letter, and relates to the state of Religion in Denmark.

PARIS, November 27, 1836.

Having given you some account of the state of religion in Prussia, I now advance further north, and would take some notice of the state of religion in the kingdom of Denmark.

Denmark is an interesting country in many respects to a traveller. The beautifully undulating surface of its islands and mainland, its lovely bays and sounds, its wide-spreading and finely cultivated fields, and the civility, sociableness, and intelligence of its inhabitants render it a pleasant country for a foreigner to visit.

But to a Christian, there are many other things in Denmark and its history, which render it an interesting country. It is interesting to recall to mind the early efforts to propagate the doctrine of the cross among the Cimbric, the warlike and renowned ancestors of the inhabitants of that country. And still more, to read of the progress of the doctrine of the glorious reformation at a time when they met with an irresistible opposition in countries in the southern part of the continent. And even more interesting, if possible, is it to contemplate a country which was among the very first in modern times to send forth the gospel to the heathen. For Denmark was the country from which Ziegenbalg, and Swartz, and other early missionaries went forth to the East Indies. At an earlier day, missionaries had carried the gospel from Denmark to Iceland.

The population of Denmark is near two millions, which are spread over the mainland of Jutland, Schleswig, and Holstein, and a large number of islands which compose the Danish Archipelago, of which Zealand and Funen are the most important. Whilst the distant possessions of that country, are the Feroe Islands, Iceland, Greenland, Santa Cruz, and a few possessions in the West Indies, of which the little territory of Serampore in the neighborhood of Calcutta is well known for its having furnished an asylum and field of labor to the Baptist missionaries Carey, Marshman and Ward when they were not allowed to remain within the British possessions in India.

It is an interesting fact that so complete was the progress of the reformation in Denmark, that from that period to the present time, there have been but few Roman Catholics in it. And for a long period the pure gospel nobly triumphed in all Denmark, and produced its appropriate fruits. But within the last 50 years, true religion has greatly declined in that kingdom, as it has done in every other part of the continent. The causes of this were the same as existed in Germany;—want of discipline in the churches, and the consequent admission of the world into the church and of unconverted men into the ministry, the influence of the civil authorities over the church; the long continuance of war, &c. &c. From the operation of all these causes, religion has sadly declined, and of late, the theology of Germany has been making much progress in the kingdom.

But in the midst of this general declension of religion, there are some things cheering. The Lord has occasionally poured out his spirit and revived his work. This was remarkably the case about 15 years ago, in the island of Funen, and the good effects of that heavenly visitation remain to this day. And even at the present day, I was assured by a venerable and excellent minister of Copenhagen, who is one of the two or three evangelical preachers and writers of that city, and whose labors are deeply interested in the work of his blessed Lord, that evangelical religion is unquestionably waking up in Denmark. In the central part of the beautiful and fertile island of Zealand, on which Copenhagen stands, there are no less than seven or eight evangelical young ministers, who are laboring zealously for the cause of the Lord. And in various parts of the kingdom there are to be found young men as well as old, who are spiritual pastors, and whose labors the Lord is blessing.

And yet it is a mournful fact that in the university of Copenhagen, which has near 1,000 students, of whom more than 300 are theological and under the instruction of four professors, there is not, I am assured, one evangelical Professor in the Theological department. But how wonderful and encouraging are the ways of the Lord! He can carry on his work even amidst the most unfavorable circumstances. Although every thing is so discouraging in the university of Copenhagen, which is the most distinguished in the kingdom, yet there is a greater number of pious young men now preparing for the ministry at that institution, than has for a long time been known to be there. And though they receive but little for the soul from the instructions of their Professors, yet they derive not a little from the discourses and conversation of the Rev. Messrs. Grundvig and Simonsen, and from their own natural exhortations and prayers. May the Lord increase the number of their little band, and prepare them for a great work in his service.

At Kiel is the other university of the kingdom. It has about 200 students, of whom 50 or 60 are Theological, under the instruction of four Professors. There is but little evangelical religion in that university, I infer from all that I could learn, though probably more than in that at Copenhagen. But there is a

most excellent pastor in Kiel, the Rev. Mr. Harms, whose example and ministrations are in the highest degree, important to the seriously minded young men of that university.

The government of Denmark, though an absolute monarchy until lately, has been highly paternal. Within the last few years, a commencement of a sort of constitutional form of government has been made. At no distant day, that country will be completely a constitutional monarchy. During the last fifty or sixty years very considerable ameliorations have been effected, and much has been done by the present amiable and excellent king, Frederick VI. Through the philanthropic and patriotic efforts of Count Stolberg of Holstein, and Count Bernstorff of Zealand, the vassalage which formerly existed, was abolished, and the serfs were set free. This took place in 1788. In 1792, the Danish government made a law prohibiting the slave trade. This ordinance went into effect in 1802, under the ministry of Count Bernstorff.

I cannot say that the Bible and Tract cause are by any means as prosperous as they ought to be in Denmark. It is believed that the people are generally very well supplied with the sacred Scriptures.

The government of Denmark supports several missionaries in its foreign possessions. In addition to this, the evangelical churches have within a few years, formed a Missionary Society, which is connected with the Danish Missionary Society in Switzerland and sends its funds and young men to that institution. May the reviving missionary spirit which is now beginning to be felt in that country, increase and extend until the whole church shall awake to the noble enterprise of laboring for the conversion of the world.

I cannot conclude this letter without saying, that so far as I saw the Danes, I have not seen in Europe a more interesting and externally moral and amiable people.

THE TIMES.

In reference to the peculiar and distressing aspects of the passing times, one of our correspondents remarks: "These events come fraught with instruction. Our whole country has been in too great haste to be rich. Within the sphere of my own observation, professing Christians have had no time to attend weekly meetings; some of them, not even to attend family prayers; and one, frankly told me, he could not get time to read a chapter in the Bible for a month. The wheels of the factories could not be stopped long enough for the employers to render thanks, to God on our Thanksgiving day, or to humble themselves before him on Fast day. The Sabbath too has been violated by our business men. And is it not just in God to avenge the honor of his law so trampled on? It seems to me that his hand is now stretched out over us for punishment, as formerly over the Jews for the punishment of their idolatries. What an idol has wealth become to all classes in our country! And does it not become us to stand still, and adore, while we contemplate God passing by in these judgments, and vindicating the glory of his name? Will not the church take up anew the history of the Jews, and read in their fate her own doom, unless she avert it by throwing herself into the dust, and repenting of her worldliness? Will not Christians be led by passing events, to repent and aim at an increase of holiness rather than wealth? Will not ministers lift up their voices on this subject and use their pens? They must save the church. But, if these judgments prove inefficient, famine, war, and pestilence, are ministers of wrath, still to come. I have thought much on this subject through the winter. We need a revival of the heart religion of our ancestors. We must go back to praying, examining the heart, and reading the Bible, as did the saints of old. There is not enough of heart work in the present religion of the church. Her piety is more active, but less experimental and humble than formerly. Benevolent efforts are not to be neglected, but the heart must be overlooked; and can any thing be more clear than that the several classes of Christian duty are consistent with each other? Were they not so, and did they not mutually sustain each other in apostolic times?"

Certainly, there is much of truth and pertinency in these remarks, demanding sober and prayerful consideration. The judgments of heaven are upon us. Their forms are comparatively new. In the midst of wealth and prosperity, we are stricken with the horrors of bankruptcy, and a wide spread prostration of public and private confidence. The land of industry is paralyzed. The spirit of enterprise is confounded. Astonished at the past, no man knows what to calculate upon for the future. "Fear, and the pit, and the snare are upon us; and he who fleeth from the noise of the fear falls into the pit; and he that cometh up out of the midst of the pit, is taken in the snare; the windows from on high are open, and the foundations of society shake; the whole community reels and falls like a drunken man, and is removed like a cottage; and the transgression thereof is heavy upon it." A goodlier land the sun does not shine upon. A land of more abundant resources; richer in all the productions of the mineral, animal, and vegetable kingdoms, is possessed by no nation under heaven. And then, all our civil and religious privileges are adapted to give the most ample security to every citizen, that he shall not labor in vain, nor spend his strength for naught, if disposed to apply his energies wisely to any lawful employment. Still, "we have sown much and brought in little; we eat, and yet have not enough; we drink, and are not filled with drink; we clothe us, but there is none warm; we earn wages, but we put them into a bag with holes." And, is it not time to consider our ways? Surely, "the curse causeth it not come." God is angry with us. And he has just reason so to be. We have not acknowledged him in all our ways. We have believed the vain delusion that our mountain stands strong, and can never be moved; and have practically said, "who is the Lord over us?" If worldliness has not driven the church from her sanctuaries, it has quenched the fire of her devotions; it has cooled the ardor of her zeal for the simple truths of the gospel; it has inflated her pride, and led her to ask for teachers of talent rather than humble piety; to deck religion with gilded trappings, rather than to clothe her with the ornament of a meek and quiet spirit; and rely on silver and gold to effect the world's conversion, rather than on prayer and the sword of the Spirit. Christians have imposed on themselves the belief that their very eagerness to become rich, might be made acceptable to God, by the dedication of a certain portion of their gains to the service of Zion; that God would pardon them for bowing in the house of Rimmon, so long as they reared and maintained altars to his honor likewise; and that they were in no danger of losing their souls, or endangering the souls of others, while their great object—to amass wealth—was pursued that they might gratify their love of benevolence. They have been ensnared, and taken captive by such reasonings; they have neglected the heart, out of which are the issues of life, and amid all their ignorance of their own spiritual state before God, have comforted themselves with the assurance, that they were sincerely aiming to

improve the spiritual state of the world. God is now breaking the snare. He is exposing the fallacies by which his people have been deceived. He is preparing them to learn, as they have never learned before, that it is not by the might nor power of wealth, that Zion is to be enlarged; that the usefulness and happiness of the individual believer is to be secured; but by his Spirit directing them in the straight and narrow way of personal and relative duty; binding them to lowliness of life, and contentment with such gains as accrue from honest industry, apart from the rage of speculation.

O that God's people were wise; that they understood these things, and would lay them to heart; then should the days of spiritual prosperity return upon Zion, and our churches should again resume the song: "The Lord is in the midst of us; the Lord, mightily to save."

ONE ASPECT OF HUMAN GUILT.

Noble qualities in human nature, have always been appreciated and commended, in some good measure, according to their worth. Take for example, the stern and uncompromising justice of the Roman Brutus, and the self-sacrificing benevolence of John Howard.

But look at this. What has been the attention paid these same qualities when found in the highest possible splendor and perfection in the character of God? Minds, which have been fired to enthusiasm, at some spectacle of noble sentiment or conduct in a fellow man, have manifested the utmost reluctance at any serious consideration of the same in Him that ruleth over all.

Here is an enraptured beholder of an instance of commanding excellence in a fellow-mortal. But the moment you point him to that very excellence, shining in cloudless glory in the character of Jehovah, his vision seems seized with sudden dimness. He sees as through a glass darkly. He can look around him for specimens of excellence, and he can admire them even in the mere glow-worm brightness in which they appear in fallen human nature. But he cannot look upward. The life of Clarkson and Wilberforce chains attention, absorbing the deepest interest and extorting frequent bursts of admiration; but that same generous devotedness to the welfare of others, alone in the highest possible perfection in Him that dwelt in the bosom of the Father. But the life of Jesus Christ, the grandest of all developments of self-sacrificing kindness, how insipid and spiritless to that man. In the midst of the showers of his encomiums, on various noble examples of virtue, suggest the name of Him whose life was holy, harmless, and undefiled, a sun without a spot, and you can see that you have struck a chord whose vibrations are painful. It was out of place to have introduced such a reference. The coldness with which the allusion is received, proclaimed this.

He must have had but limited acquaintance with human character, who has not seen many and mournful illustrations of the above named fact. And because such is the fact, how certain and sad the inference of the aversion of the sinful mind to God. Those very qualities, which in man awaken the highest emotions of admiration, in God, though existing in the brightest possible perfection, awaken none. The explanation of such a fact can be found only in the Scripture position, that "the carnal mind is enmity against God."

THE BALANCE WHEEL.

A watch may be of first rate workmanship—all its parts may be perfect; yet if it lacks the balance wheel, it will not keep time—it is good for nothing. And, even if the balance wheel is disordered, and is thrown off its beat, it will not run correctly. Its indices hold out a false signal.

Again, a steam engine, without a safety-valve, is unsafe. Every other part of the machinery may be in the most perfect order; yet, if she have no safety-valve, she will burst her boiler.

So it is with the human mind. There may be the most brilliant talents; there may be the most highly cultivated understanding; yet, when such a mind employs its whole energies upon a single point of Christian doctrine, character, or duty, to the neglect of others equally important, it is no better than a watch without a balance wheel, or a steam engine without a safety-valve.

Whenever we observe an individual beginning to make Christianity consist in any one particular duty, which has seized strongly hold of his own mind; and to make this the test for judging the Christian character of his brethren, we strongly suspect he is thrown off his beat. If he goes on—if this one point continues to magnify, in his sight—if it absorbs all others—if he grows more and more censorious, harsh, bitter, and denouncing, towards his brethren who differ from him, in this particular, look out for him—HE WILL BURST HIS BOILER.

THE REVIVAL SPIRIT.

The Revival Spirit is a tender, humble, heart-broken spirit. This is essential to the spirit of prayer. "The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise." This is accompanied with feelings of deep self-abasement. The prayer of Daniel, previous to the return from the captivity, may be regarded as an excellent specimen of genuine revival feeling. A great portion of this prayer is the language of heart-broken confession. And such will be found to be the language of Christians, on awaking from a long season of spiritual slumber; and whenever this melting spirit becomes general in a church, great and glorious is the work of the Lord.

This spirit is far removed from noise and confusion and vain confidence. The Lord is neither in the strong and mighty wind, nor in the earthquake, nor in the fire, but in the still small voice. The accents of humble, broken-hearted penitence will be heard in the pulpit, in the social meeting, and at the family altar; and the secret places will witness the deep struggles of spirit, where the humble souls wrestle with their God, for spiritual blessings upon themselves and others. The unbalanced heart cannot approach near to the mercy seat; for "he knoweth the proud afar off." He will not accept the sacrifice of the self-confident, or the vain-glorious, even though, like Basil's priests, they cry aloud from morning till evening.

This is also a tender, melting spirit. It meets a response in kindred hearts, and an affectionate, loving spirit pervades the little band of praying souls. It administers warning, exhortation and rebuke, to the impenitent souls, in a tender, kind, and gentle manner; and rebuke and even abuse, is met with meekness. It is opposed to harsh, austere, and bitter rebukes, which stir up the wrathful passions of men. Even opposition and violence are disarmed before it; and rebuke, from such a spirit, enters into the soul like a sharp two-edged sword. But this spirit cannot be acquired without deep struggles of soul, nor maintained without great watchfulness and care. It shows the noisy scenes of carnal strife, and dwells not on the soul that harbors envy, ill-will, bitterness, wrath, or

an unforgiving temper. O that such a spirit pervaded the whole church militant! How soon would the banners of the cross be displayed over the ruins of Satan's empire!

WHAT IS SLAVERY?

Very indefinite notions prevail, as to the thing that constitutes slavery; and until these are removed, we are not prepared to form a just judgment in regard to the moral character of the system itself. That we may have a clear apprehension of the subject, we will mention something that slavery is not.

Slavery is not involuntary servitude. This is one of the accidents of slavery; but it is not slavery itself. Apprentices and minors and paupers are often held to involuntary servitude. But they are not slaves. There is no more analogy between the relation of parent and child, master and apprentice, and that of master and slave, than there is between that of parent and child, and that existing between a man and his horse.

Again, slavery is not the deprivation of political rights or privileges. Aliens, women, and children, are deprived of political rights; yet they are not slaves. Neither is slavery subjection to the control of others. We are all more or less subjects to such control. The wife is subject to the control of her husband, the child to the parent, the citizen to the government; yet none of these classes of persons are slaves. Nor is it mere subjection to despotic power. Even the subjects of Nero were not slaves. They possessed the right of using their own bodies and minds for their own benefit. Nor yet is slavery the mere deprivation of personal liberty. The inmates of our prisons and penitentiaries and houses of refuge, and often even of our almshouses are deprived of their personal liberty; yet in their condition there is not an essential element of American slavery.

What, then, is slavery? Let the laws of slaveholding states answer: "Slaves shall be deemed, taken, held, and adjudged to be goods, chattel, to wit, intents and purposes whatsoever." Thus, slavery is the legal changing of a man into a thing to be bought, sold, and used, for the benefit of another. It is breaking down the distinction originally created between man, who was made noble, erect, in the image of God, and the inferior animals and inanimate things, it is depriving a man not only of inalienable rights, but of himself and all that appertains to him. And, in accordance with this principle, the slave laws proceed to declare that a slave can neither be any thing, do any thing, nor possess any thing, separate from his master. His right to himself, body and soul, is transformed to another. He has no right to seek his own happiness. He has no interest. He is a mere appendage to his master. He cannot even possess his own wife and children. They are held at the absolute disposal of his master; and when ever his interest or caprice requires it, they are taken from his embrace, and driven to market. It is this odious principle, to which all the horrors of slavery owe their origin.

The master claims that he has a right to do what he will with his own. If he works them to death, they are his property. If he sells them at auction, and separates husband and wife, parents and children, they are his property, who shall say, Why do ye thus? Let any one take this principle, and trace it out, in all its necessary results, and he will see that slavery must necessarily be evil, and only evil, and that continually. And, to bring it nearer home, let him imagine himself and his wife and children to be the property of another, and exposed to all these vicissitudes, and he cannot help feeling for "them that are in bonds, as bound with them." The natural affections of the African race are peculiarly strong. How insupportable, then, must be the sense of insecurity which must always surround the household of the slave? He knows not the moment when he is not exposed to separation forever from all that he holds dear, with no other knowledge of their lot than the certainty of hopeless bondage.

SOUTHERN AFRICA.

We continue our notices from Mr. Champion's journal.

Gazetted Town.—Dingans's Capital. In this village are about 1000 huts, regularly arranged in an oval space, within which are included kraals for the cattle, and a large Common, for the parading of troops, dances, &c. The king's houses larger than any others, and more perfect, stand on the eminence and overlook the whole town. They form quite a village by themselves. All the houses are covered with a thatch, made of long grass, and resemble a small hay stack, being entered by only one small hole, two or three feet high.

Reception.—The king placed himself just outside of his cattle kraal in a large old fashioned arm chair, arrayed in a robe of red plush, with two rows of buttons, extending from head to foot in front. A strip of the same was tied around his forehead. Some fifty or eighty men were sitting in a semi-circle, on either side of him on the ground. He entered into conversation, and examined the articles brought him as presents. He appeared much pleased; and provided his visitors with milk, kola-nut, and a slaughtered goat.

The King.—He has an inquisitive mind, and often starts questions which show him to be superior to the generality of his people. But he is very proud, and excessively fond of flattery. In his palace were seen some 300 girls, of whom a few were apparently in the situation of servants, but the others evidently filled a different sphere. They were corpulent beyond all description. The king is always talking to the men around him of some war-like expedition, and inspiring them with a desire for plunder and blood. The city is little else than a camp of soldiers.

The Conference.—The object of the mission was briefly stated, and some account of God's word was given. The king inquired about the creation. He was informed of the mission of Christ. Enquiries were made whether men knew any thing of God before Christ came; and why, if God were so powerful, men might not pray to him to take away all disease and misery? He wished also to know the relation held by the missionaries to the government of their country, &c. The result was, that the Lord disposed the king to grant all that could be expected. A district containing several thousands was assigned them to begin with, and said the king, "if you succeed, I will bring the school right into the heart of my dominions; I will learn myself and set an example to my people."

Darkness of the Land.—I have questioned the people about the Author of the Universe. But they never raise their thoughts so high. No man feels himself lost, or in need of a Saviour. None has sought to do with a state after death, for they say, "When we die, we go to the ground, and are no more." But in speaking of warlike exploits, the Zoolah is all on fire.

The Hippopotamus.—We saw large troops of Hippopotami, near the mouth of the Un-Zoolah. Twenty or thirty were in one company. The head of the animal, when he first raises himself out of the water, is like that of a horse. His body has very much the appearance of a very large hog. The ani-

mal is very often shot, for the sake of the ivory and meat.

Mission Station.—In my researches, (about Port Natal) I have met with many spots covered with creepers, and the castor oil plant, almost sure indications of their being the sites of old kraals. Evidently this country was once thickly populated. And now have decayed; some have been removed, and some have decayed; and now very few are here, who were in the ground ten or fifteen years ago. O Christians, are you too late in sending the gospel of peace to this land?

MOSELEKATSI'S COUNTRY.

Messrs. Lindley, Venable and Wilson have taken up their residence in this country, and selected Moselekatsi as their station. It is a circuit of country bordered by hills and mountains; is well watered, produces grass and corn well.

Of the extent of Moselekatsi's country, nothing is known with precision. The remotest outposts are not more than 150 miles distant.

Towns.—The towns are small and numerous, to facilitate the pasturing of the cattle, which constitute the chief wealth of the country, and for the most part belong to the king. The grand business of Moselekatsi and his State officers, is, to superintend his cattle, and to lay and execute plans for increasing their number. The native court constitutes the chief support of the people. The population is of mixed character, made up of several conquered tribes. There are comparatively few old people in the country. Polygamy is practised. The number of souls subject to M. is not certainly known, but probably he has not above 200 men who are over 18 years of age, of all classes.

Government.—It is an absolute monarchy, or rather a military despotism. The king's word is law. Under him there are a number of officers of different grades, called Zantana. Yet, the government is administered with a systematic uniformity.

The King.—A man of ordinary height, rather corpulent. He is a very haughty, lends a luxurious life in his way; idolizes himself, and causes others to idolize him; is consummately vain, and yet superstitious. His career has been eventful. May he be overruled to the furtherance of the gospel.

The People.—They pay great deference to him, and are in perfect subordination to their rulers. They are generally cheerful, and have the appearance of living well. They use freely as an article of food, beer, which they make from their corn, and which is exhilarating in its effects. They are excessively fond of tobacco, using it however only in the form of snuff. They spend much of their time in idleness.

Dingans and Moselekatsi.—We hear that Dingans calls Moselekatsi his dog; and the latter acknowledges the superior power of the former, and lives in continual fear of him. They are deadly enemies to each other; and while this hostility exists, there can be no direct communication between the countries.

Prospects.—"We are among a people highly interesting. If we can have access to them, and be permitted to instruct them, there is a field before us doing good. As to physical resources we have much to encourage us. But without the king's permission we can do nothing, whether he will allow us to instruct his people is a question yet to be determined. He is deceitful, and capricious. But his heart is in the hand of God."

TURKEY.

The means of communication have wonderfully increased. Two steamers now run regularly every week between Constantinople and Smyrna; and one between Con. and Galatz on the Danube, and another between Con. and Trebizond, every fortnight.

Increase of Missionaries.—Six years ago there were only two missionaries in Smyrna; no others in all the Turkish empire north of the Taurus, nor in all Persia. Now, there are four American missionaries and one English missionary at Constantinople; two American missionaries at Brouse, two in Trebizond, two in Oorhah, one American, and seven German missionaries in the South of Persia, while a Smyrna are six ordained missionaries, and two priests. Surely the Lord is preparing to do a great work in this country.

ANOTHER CHANGE.

Mohammed and the doctors he, bid images and representations of men to be exposed in public. But the Sultan is placing his portrait in all the barracks. They are well executed. Several of the pashas have recently had their portraits taken, and the Sultan's sister is having her own done.

Turkish Military School.—The missionaries were invited by Azim Bey, to attend the examination of the school at Dolma Baitly. The examination was in geometry, arithmetic and reading; exhibited specimens of drawing and writing were exhibited. The teacher, a Turk, appeared to be quite at home in his department. Azim Bey, the commandant, repeatedly during the day, acknowledged before the whole company, their obligations to the missionaries, for their schools.

Still another Change. The Sultan has taken 99 of his own hands all the property of the city, and he recovers the whole money, paying out a sum of money for the support of the mosques, and reserving the rest for his own use. An innovation, which we would suppose must call forth the enmity of many of his people against him. But he seems to care very little for the effects of his measures on the Turks.

Tomb of Martyrs.—In the direction of the city, says Mr. Johnston, we walked out to see the tomb of Martyrs. We were conducted by a priest to the centre of the burial ground, and were shown a marble block about three feet long, lying by the side of other monuments, on which I immediately recognized the Latin inscription, and the name of Martyr. I experienced a peculiar sensation, while I stood there, and thought of the dear saint whose remains were deposited beneath my feet, but whose happy spirit was rejoicing before the throne of God.

MADRAGATAS.

Mr. Allen, in company with Mr. Farn of the Church mission, made a tour about the bay of 1836, through

